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to perform, he never makes the clerical character offensively conspicuous, and seldom adopts a homiletic style. In general, his diction is chaste and dignified, giving evidence of a ripe culture and a long practice as a writer ; but there is sometimes an excessive use of the relative "which," the word frequently occurring two or three times in a single short sentence, and each time with reference to a different antecedent.

The present collection comprises thirteen essays, beside an introductory chapter "Concerning the Parson's Leisure Hours in Town," and a "Conclusion." Among the best of these are the papers entitled "Concerning People of whom more might have been made," "Concerning People who have carried Weight in Life," "College Life at Glasgow," "Concerning a great Scotch Preacher," and above all the admirable and suggestive paper "Concerning the Sorrows of Childhood," perhaps the best essay which Mr. Boyd has yet written. The essays on "The Organ Question in Scotland," and on "Scotch Peculiarities," are also replete with interest, and there is not a single paper, unless we except the short paper entitled "Gone," which is unworthy of the writer's reputation.

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13. — *Julien l'Apostat. Précédé d'une Étude sur la Formation du Christianisme.* Par EMILE LAMÉ. Paris: Charpentier. 1861. 12mo. pp. 356.

WHO is M. Emile Lamé? No convenient authority answers for us this question, and to all appearance the singular treatise upon Julian the Apostate to which he has attached his name is his introduction to the world of letters. We call the production "singular," since it is not easy to decide, either in reading it or in thinking it over, whether the author is sincere or satirical. The ground idea of this treatise is, that Julian was really a good Catholic Christian ; that the system of Paganism which he attempted to restore was what is called in these days Catholic Christianity ; and that, if he were living now, he would see his work strong and manifest in the ritual and the dogmas of the Roman hierarchy. According to M. Lamé, Julian understood the purpose of Christ a great deal better than the Fathers, and, in hindering their narrow Galileeism, aimed to establish the broader idea of a universal religion, which should borrow all the essential piety of the heathen religions. To develop this notion is the object of M. Lamé's treatise. How far it is his honest belief it is difficult to say. The rationalistic tone of his elaborate Introduction is hardly consistent with hearty faith in the creed or the pretension of the Church. He seems to find its origin in something else than supernatural grace.

The most significant part of the Introduction is that which states the contribution of the several races of mankind to the formation of Christianity, which thus becomes a great eclectic system of Paganism. On the basis of this idea, M. Lamé has constructed his sketch of the life of the grandson of Constantine. He has added no new facts to the critical lives of Julian. But his narrative is very clear, vigorous, and interesting, and the argument is so subtle as not to seem argument. He does not apparently labor to justify a paradox, but takes his position as too evident to be disputed. The opening words of the final chapter are: "I cannot better close than by repeating what I said at the opening; Julian is one of the most Christian souls which have ever existed, not, it is true, after the manner of Protestants, but of Catholics. If he were living in our days, he would be a priest and a Catholic journalist."

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14. — *Evenor et Leucippe. Les Amours de l'Age d'Or. Légende Antédiluvienne.* Par GEORGE SAND. Paris: M. Lévy Frères. 1861.

FROM the date of the Preface of "Evenor and Leucippe," August 25, 1855, it would seem that this is one of the works which George Sand has for a long while been doubtful about publishing. Many such, it is said, she has written from time to time. One might well delay to publish a romance with such a title, and dealing with such high and grave themes. There is a certain daring in calling a novel an "Antediluvian Legend," and making the Garden of Eden the scene of a love-story. George Sand, however, is not afraid to venture on what is usually considered forbidden ground; and we presume that her hesitation in publishing has not come from any fear of the religious world, or any dread of the charge of blasphemy. The title of her book raises apprehensions which the book does not justify. It has nothing which misuses or improves upon the Biblical account, and it does not, like the profane romances of the Rev. Mr. Ingraham, adapt the scenes of the Old Testament to gorgeous and erotic descriptions. It does not profess to be a Scriptural story. And yet it is a story in which the writer has wrought out her theological system, her ideas of nature, of man, and of God, her theory of sin, redemption, duty, and destiny. It is half an allegory, and half a theological romance. The Introduction furnishes the key to the book. *Love*, in the highest sense of that word, is the principle which gives dignity to the nature of man, separates him from the lower creation, rescues him from sin, allies him to God, and secures for him eternal life. Not content with the meta-